THE

RAGGED SCHOOL UNION Magazine.

FEBRUARY, 1849.

Original Papers.

INDUSTRIAL SCHOOLS FOR THE DESTITUTE,

ABERDEEN.

BY MR. SHERIFF WATSON.

A FEW individuals met one morning in October, 1841, in the upper room of an old tenement in a narrow street in Aberdeen. The lower floor was used as a blacksmith's shop, and the smoke from the forge having found its way into the place of meeting, hung like a dense cloud at one end of it, giving it a dark and gloomy aspect. Two or three school desks and forms, covered with dust, were the only articles of furniture, and a quantity of old iron lay in a corner. The party consisted of a clergyman, a country gentleman, one or two private citizens, and a local magistrate; it was easy to see that all had an earnest, anxious look, as if doubtful of the success of the object about which they had assembled. It was to establish an Industrial School for the destitute; and when the amount of juvenile destitution, and the means at their disposal for removing it, are considered, it is not to be wondered at that their undertaking was by some deemed wild and impracticable.

Previous inquiry had shown that upwards of two hundred and eighty children subsisted in Aberdeen solely by mendicancy, and were known to the police as having no other means of living than by begging and stealing. The condition of these outcasts was deplorable, and the annoyance and injury they inflicted on the community were extreme. From morning till late at night they plied their task of solicitation, pursuing passengers along the streets with persevering clamour, entering shops with customers, and purloining anything that came within their reach. Objects alike of pity and suspicion, they were alternately petted by the charitable, and hunted by the police. Convicted of some *delict*,

they were removed for a few days, or weeks, from the streets to the prison-cell, where, looked upon as criminals, they had all the appliances of prison discipline directed towards their reformation, but before they had learned anything but the comparative comforts of the jail, the period of confinement expired, and they were turned out, uncared for and unprotected, and allowed to resume their former degrading, guilty courses, till accumulated offences and useless imprisonments rendered transportation absolutely necessary.

Never did a more hopeless, helpless, miserable class fester in the bosom of society, converting all its gentle and charitable elements into gall and bitterness. The child who, in early years, by his helplessness, excited compassion, grew up, under street patronage, prison discipline, and domestic licentiousness, to be a sturdy beggar and accomplished thief; and the charity which had been readily given to soothe the wailings of infancy, were, ere long, extorted by the rude solicitation of the stout boy, who seemed to claim, as a right, what had been formerly asked on the plea of compassion. Every plan devised for the removal or abatement of this social evil seemed ineffectual. Sunday Schools and Charity Schools in vain sought the regular attendance of these roving outcasts. The strong impulse of hunger drove them from these schools to the street, and when their own immediate wants were supplied, many were constrained to beg to satisfy their parents' necessities, and thus their out-of-door labour was incessant, and no time was left for moral and religious instruction. Without the means of acquiring knowledge of good, their knowledge of evil every day increased, and, while all lamented their condition, no one seemed capable of suggesting a remedy.

We never passed along the street, and were assailed by these juvenile tormentors—we never entered a criminal court, and saw the infant delinquent arraigned, without asking, if the precept, "Train up a child in the way that he should go," had here found its honest fulfilment; or, if the training to which they were subjected was that which was likely to make them follow the course we would wish them to take when they grew old. It was vain to turn aside the inquiry: the denial of individual responsibility—the difficulty of any undertaking for effecting a reformation—the thousand and one reasons for allowing matters to remain as they were, in the idle hope that they would grow better, or that the evil would decrease—were all insufficient: no; matters every day were growing worse; person and property were becoming more and more insecure; and juvenile mendicity more systematic and audacious. It was clear, that shift the burden as we might, the burden of supporting the whole class rested on the community, and that the daily support of each child must either be begged or stolen to prevent him from absolute starvation.

For the moral reformation of these outcasts, a plan was at last suggested; this was, to feed, educate, and train them to habits of industry. Numerous objections were made to the proposal; it was deemed altogether utopian. Would (it was asked) children accustomed to idleness and unrestraint submit to the discipline of a school? If they did, where would the money come from to feed them? Caution thus hinted doubts, and parsimony adopted them, till at last the railed-at projectors, nearly tired out with opposition, almost abandoned the enterprise in despair. But one more enthusiastic than the rest suggested that the experiment should be tried on a small scale, and with forty pounds collected, and as much more conditionally subscribed, the Boys' School of Industry was opened. The police, having been previously instructed, on the auspicious morning to which we have referred, introduced about a dozen of the most ragged, ill-conditioned, of their acquaintance, who, partly by force, and partly by entreaty, and holding on by one another as if resolved to meet their uncertain fate in close column, were entered as the first pupils of the Industrial School.

It was an interesting sight. On the one hand, the children of the destitute, the ignorant, and the depraved, dragged in by the arm of power to receive the first lessons in morals and religion. On the other, the self-constituted managers of the school met to dispense to all, without distinction, on the sole ground of destitution, along with the bread that perisheth, the bread that maketh wise unto salvation. It was fitting that such a meeting should be constituted by an appeal to our universal Parent, and the messenger of the Gospel prayed that "He would send down his light and his truth to enlighten and direct. That He who had said, 'suffer little children to come unto me,' would of these little ones make children of the kingdom of heaven. That the Father of the fatherless, and the God of the needy, and of those who had none to help them, would adopt them into His family, and make them joint heirs with Christ." The language and the accent of prayer have always a soothing and softening effect, and these rude Arabs of the city, who would have resisted oppression, however severe, and authority, however legitimate, were subdued by the earnest appeal to the Fountain of Mercy on their behalf; their hands, which had hitherto kept hold of each other, fell down by their sides—their eyes, which had been suspiciously directed to the opposite party, were turned towards the ground—and they gradually assumed the attitude of humility and devotion. The nature of the institution was next explained, and the idle and disorderly were set down to their first regular employment. Not much work was accomplished, but a beginning was made, and the comfortable dinner and supper which followed in ordinary course evidently made a favourable impression; and when dismissed in the

evening all promised to return on the morrow. News of this—out of the common sort of school—soon spread, and one destitute child after another claimed admission, till the daily average attendance (in less than six months) rose to fifty-three; many applied who could not be received; and some, after a short attendance, deserted and never re-appeared; but it is a remarkable fact, that none were ever dismissed for want of compliance with the discipline of the school. The most unpromising child no sooner entered, than his whole character seemed to change; the peculiar features of the Industrial School, the agreeable alternation of study, work, and amusement, the comfortable and nourishing diet, the constant superintendence, encouraging duty and repressing turbulence—produced immediate and salutary effects; and those who had witnessed the noise and bustle of many ordinary day-schools, were astonished at the quiet and order which uniformly prevailed in the Industrial School. No doubt tact and talent are necessary in the teacher, but these are greatly aided by proper school arrangements. Children crowded together can never be properly disciplined. There is an excitability about them, which, when in contact with each other, no discipline can repress. But, when seated apart, the most perfect order can easily be maintained; hence the necessity of the Industrial School being large in proportion to the number of scholars. But we do not, at present, intend to enter on the details of Industrial School arrangements, though of the utmost importance, as our immediate object is to sketch the rise and progress of the Aberdeen Schools, and advert to a few of the more striking results.

(To be continued.)

PREVENTION OF CRIME.

It has sometimes been asked, What effect has education in suppressing crime? and we have heard it said, Little or none. On the contrary, we think that the Word of Inspiration, the wisdom of antiquity, and every-day observation, show that it has an all-powerful effect. "Train up a child in the way he should go," is a Divine precept; and we believe the prediction will be fulfilled, that "when he is old he will not depart from it." The converse of the proposition, we fear, holds equally good; and that a child trained up in the way he should *not* go, will continue in after life to pursue a course of misconduct. How comes it, then, many ask, that in these times of almost universal education so many are found straying from the paths of rectitude, and filling our prisons and penal colonies? To this we answer—first, That much of the education at present afforded is not the training spoken of in Scripture; and, second, That education, though greatly extended, is far from being universal. To us it appears that the training of a child means something more than teaching him to read and write. And, on looking into our criminal statistics,

from which, from the manner they are expressed, many erroneous conclusions have been drawn, it appears that education is estimated according to the attainments in these simple arts; and, judging from this low standard, it has been inferred that education is not greatly preventive of crime. But even assuming this to be a fair criterion, what shall be said to the fact, that of all the criminals committed to prison in Scotland, upwards of fifty per cent. are unable to write. Let us glance for a moment at the usual headings of these Prison Education Returns. They are generally thus expressed: "Can read and write *none*;" "Can read and write *with difficulty*;" "Can read and write well;" and, as a climax, is added, "Superior education." Now, how many persons entering our prisons can boast of this superior education? Not two per cent. Yet it is said that education does not accomplish all that some allege it does. But let the objector say what he would expect it to effect. Will he maintain that reading and writing with difficulty—attainments which may be made in twelve months—constitute such an education as shall entitle any one to anticipate exemption from crime? It may be replied, that something may be hoped for from persons who read and write "well." And this is correct. We do expect that the number of well-educated persons found in prison will be very small; and we learn from the tables to which we have referred, that they only amount to about six per cent. Facts more demonstrative of the worth of education could not be adduced. And here we are met by the question, If education produce such results, how comes it that our tables show so great a number of persons almost or altogether uneducated? We reply, that many still doubt the worth of education; others think it sufficiently extended, or that those who are without the pale of its influence cannot be reached by human endeavour. We have been so much accustomed to boast of our parish schools and educational institutions, that we are slow to believe that we have not done enough in the way of training up children in the way they should go, and we are apt to imagine that education is complete when a modicum of reading and writing is afforded. But, giving full credit for what has been done, much, it must be confessed, remains to be done, both in the way of extending and improving education, to produce any marked decrease in the number of criminals. We think that education, however imperfect, cannot be arrested. Teach a child to read, and you give him the means of endless improvement. But will secular education, apart from moral and religious training, prevent young men from drunken brawls, or young women from losing self-respect? It were vain to expect it; and our criminal statistics show, that nearly half the crime of Scotland is produced by persons thus indifferently educated. And if we turn to the utterly ignorant—those who can neither read nor write—should we be surprised to find them inmates of our prisons? Who or what are they? Do they go to day-school, evening-school, or Sabbath-school? No, they are the children, not of the desert, but of the most crowded lanes and streets of our crowded cities—they are the sons and daughters of the poverty-struck, the drunkard, and the robber. Their training is not neglected, but it is peculiar. They are trained to prey on the feelings and property of the rich—to tell the tale of real or fictitious woe—to cheat, lie, and steal: and again we say, is it surprising that the first lesson in letters they receive should be in prison? We have the most assured

faith in the sovereign efficacy of education, comprehending moral and religious training; but we have no hope whatever of that training which is commenced in the haunts of vice, and completed in the jail.

Let the children we have referred to be trained in the out-of-door course we have described, and they may, without profit to the community, take the highest grade in the prison educational table. But let them be trained in the school of Christian benevolence, taught the great principles of duty to God and their fellows, and we have no doubt they will repay the cost a hundred-fold, in a life of honesty, industry, and self-respect.

A few years ago several hundreds of these outcasts ranged the town and county of Aberdeen, hunted by the police, and subjected in vain to repeated doses of prison discipline. Some one suggested, "Let the Gospel precept be obeyed;" and though the suggestion was at first deemed chimerical, it was at last partially complied with. The results are known, though not so well known as they should be, and it would delight us to enter at large into the details; but we have already exceeded our limits, although we have only entered the porch. When we next return to the subject, we hope to give further illustration of the great Gospel truth with which we began, and which is farther enforced by the injunction of our blessed Lord, to suffer little children to come unto him; for of such is the kingdom of heaven.

There are two classes which at present stand greatly in need of education, and they are the classes whence the greater number of juvenile delinquents are derived. These classes are—first, the children of the destitute; and, second, the children of the vicious or depraved. By the first class education is scarcely attainable. The allowances made to paupers are in general so scanty, that they do not afford house-rent, fire, and subsistence; and the children are too often obliged to supplement the parish pittance by begging and pilfering. For the second class education has neither charm nor value; and the children, familiar only with scenes of drunkenness and depravity, are allowed to riot in idleness or excess. The visit of the missionary may induce a parent to send his child to the free-day or Sabbath-evening school; but the attendance, after a while, grows irregular, and the child frequently becomes the leader or associate in idle sport or vicious amusement. Accidental or premeditated mischief sooner or later brings him within the grasp of the law; and thus, still a child, he often acquires the reputation of a practised thief. It is doubtful whether the first or second classification produces the greatest number of juvenile delinquents, but those of the second class are invariably the most abandoned.

Industrial schools have provided a remedy for the disorders of the first class: food, education, moral, religious, and industrial training, supply every want; and the experiment has been blessed with surprising success. The troops of vagrant children that used to hang on every passenger, besiege every door, and pilfer every thing that was exposed, have disappeared where industrial schools have been established; and the wayfarer can now walk on unmolested, and the housemaid can with safety leave the door-mat outside, and the merchant expose his weights on the counter. The second class do not become depredators through want, but from idleness; they do not steal from necessity, but to gratify some inordinate indulgence. Their parents supply their natural appetites, but they have acquired artificial ones. "How much money have

you?" said a boy in the police-cell to another. "Just a gill of whiskey and an ounce of tobacco;" and we have no doubt the coppers were all expended in such licensed commodities.

There seems urgent reason that the children of this class should be looked after. When apprehended for some petty delinquency, they are either dismissed with a fruitless admonition, or sent for a few days unprofitably to prison. The Schools of Industry being only established for the destitute, close their doors against the child of the operative in employment, and whether his first fault has been visited with advice or punishment, the result is generally the same—he soon renders himself again amenable to the law; and as his offences accumulate, his punishments increase in severity, and a long imprisonment separates him for a time both from those who befriended and those who afflicted him. But the time of imprisonment expires; and though all the appliances of prison-discipline and prison-reform have been expended, they do not restore him to a position of usefulness or respectability in the society he returns to. No one will take him into employment; and his relations, disgraced, as they are willing to allege, by his misconduct, look coldly on him; and he too often is again found in the ranks of the criminal. What can be done *for* him? Society spares no cost in its attempts at prison-reform; but it will scarcely expend a shilling in out-of-prison reformation. The late poor-law enacts that if any parent desert his child he shall be punished: it might go a step further, and enact, that if any parent, being able, leaves his child uneducated, the child so neglected and found offending may be remitted to a school at his expense. At Aberdeen, the Child's Asylum Committee remit every pauper child found vagabondizing to the School of Industry; and, with few exceptions, there is no remonstrance on the part of the parent, or reluctance on the part of the child. If this, or any similar board, had the power to confer a similar boon on the careless operative's child at the parent's expense, we have no doubt that juvenile delinquency would, in a short time, be greatly suppressed.—*Free Church Educational Journal.*

SPEECH OF THE REV. W. ARTHUR, (OF PARIS,)

DELIVERED AT THE ANNUAL MEETING OF THE EXETER BUILDINGS' RAGGED SCHOOLS, DEC. 5th, 1848.

"I feel great pleasure in having an opportunity of addressing this Meeting. It is the first time I have had the pleasure of addressing a Ragged School Meeting, although I feel a deep interest in them, as all men who love our Lord Jesus Christ must do. I have, however, visited Ragged Schools, and there acquired a conviction, that Ragged School tuition is an agency well adapted to the necessity of the case. I scarcely know a theme more touching for Christian reflection than the condition of this portion of the population of the metropolis. His Lordship, the Chairman, has referred to these classes as having been only lately *discovered*. The idea is a touching and expressive one; for although they have been existing under the very eye of the Christian church, yet only very recently has their existence been recognized. The veil, however, is now removed, and we see them as they lie in all their wretchedness and guilt. This class comes before us to night under the auspices of the

Ragged School Union, and they claim our sympathy, our time, our prayers, our efforts, and our money. Are they entitled to these? Are these ragged urchins, who live but to do mischief, who are a nuisance to our streets, who are a disgrace to our country and to the human race—have they a claim on us for time, sympathy, efforts, prayers, and money? As the Lord liveth, I believe they have such a claim on every man and woman here present. There is not such a thing under the government of our heavenly Father as a child born poor. Every child, at his birth, holds in his right hand a charter, that gives him a title to the heart of every human being; it is written thus—"Thou shalt love thy neighbour as thyself;" and that charter gives every child a legitimate claim to all I have named, so far as he needs them. That claim is in no measure forfeited because of their present vice and misery. Misery does not certainly forfeit the claim to sympathy. What though they are clothed in rags, lodged in houses we should fear to enter, and have not wherewithal to satisfy the cravings of nature—these things do not nullify their claim, nor does their vice. We are in no condition to draw comparisons, nor speak of degrees of merit, for we can lay no claim, on the score of merit, to the bounties of Heaven. The distance is infinitely greater between the purity of Heaven and the most perfect man, than between that man and the vilest ragged child; and if, on the ground of a higher purity, we cut the tie that binds us to these ragged children, we, at the same time, cut the tie which binds us to the mercy of our God. The claim which our Divine Father has given them upon us can never be forfeited. They may forfeit every other; they may forfeit the claim to respectability; they may forfeit the claim to liberty; and, as I believe, (though some will differ from me,) they may forfeit the claim to life; but even then, covered with crime and blood—even if that blood were my father's blood—if, when standing on the scaffold, the criminal demanded my pity and my prayers, I could not refuse them without sinning against God. Every one, then, of these children has a claim, accredited by the will of the everlasting God, to the sympathy of this Christian audience; nor can they withhold it without guilt. These classes are looked on by many as not very important. I think the fact mentioned, of a youth who had been a ragged scholar entering the army, suggests the important effects they may produce. Here is a lad from these classes enlisting for a soldier, entering on foreign service, and his character there may produce effects on ten or twelve different nations. On Spaniards, at Gibraltar; Italians, at Malta; Greeks, in the Ionian Isles; descendants of the French, in Canada; Negroes, in the West Indies; Polynesians, in New Zealand; Chinese, in Hong Kong; Hindoos and Mohammedans, in India; and thus may a boy, from the streets of London, shed his moral character on various races of men. Another large class will become sailors; and, in that capacity, if they have received one year's instruction, they have learned to read and know something of the Bible, and the leisure they have frequently on board a ship will tempt them to read; and thus may the labours of this Society tend much to improve the character of the crews of our merchant ships. Another case may be mentioned: a boy goes on in his path of crime until seized by the hand of justice; he is sentenced to transportation, and here, some will say, ends his history. But, though lost sight of in England, he is not lost sight of by the human race. In seven years he may be a free man; in fourteen years he may become a man of fortune and influence, impressing a whole colony with his character; and we know not what may be his after history. It is impossible, therefore, to estimate the importance of this class. There is another aspect, in which those who are living at home at ease, enjoying all the blessings of the British constitution, are not in the habit of regarding these ragged youths; they are not alive to the importance of this class, in its political aspect. Every man who was in Paris during the revolution of February, as I was, knows that it began

with that very class at whose improvement this Society is aiming. If we forget or neglect them, we know not what the consequences may be; we must carry among them, and convince them of the sympathy and affection of the other classes of society, or the Lord only knows how long this land may escape the fearful visitations which now overwhelm a great part of the continent. Even as a matter of expense, this is worth considering. The revolution of France began with the lads of Paris; and when it had occurred, they were compelled to enlist 24,000 of these lads as Guards Mobile, and incur an annual expense of more than a million sterling, just for the purpose of keeping them quiet. Now, do we wish to purchase our peace and safety at a rate like this? Had we not far better obey the law of our Father in heaven, and sacrifice something of comfort, of respectability, of ease, of luxury, and go down to them, now and again, into the depths of the pits where they are laid, and lift them up, than wait for the time when they will say, in fearful accents, "It is too late." Let each one now, in the name of God, obey the call of duty; enable those, for whose souls no man has hitherto cared, to rise up to honesty and happiness, and the blessing of God will follow. There are some who will say they have so many calls on their bounty. I pity the man who has few—the man to whom the needy seldom apply. Let me not live under that man's roof, or lie under that man's tomb! We have many calls, many obligations, but we are never so like our Divine Master as when we are giving. God's existence is one eternity of giving. He has given heaven and earth, angels, principalities, and powers; he has given glory, honour, immortality, and eternal life; and, last, the priceless gift of his dear Son. To receive, He never stoops, unless it be to receive the joy of bringing many sons to glory.

THE RAGGED CHILD.

THE following fragment, extracted from a work now in the hands of many thousands, may interest our readers. It is from the powerful pen of Charles Dickens, Esq., in his Christmas Story, just published. Speaking of a Ragged Child, after describing his appearance, he says:—

"No softening memory of sorrow, wrong, or trouble, enters here, because this wretched mortal, from his birth, has been accustomed to a worse condition than the beasts, and has, within his knowledge, no one contrast, no humanizing touch, to make a grain of such a memory spring up in his ardent breast. All within this desolate creature is barren wilderness. . . . . Woe, tenfold woe, to the nation that shall count its monsters such as this lying here by hundreds, and by thousands!

"There is not one of these—not one—but sows a harvest mankind MUST reap. From every seed of evil in this boy, a field of ruin is grown that shall be gathered in, and garnered up, and sown again in many places of the world, until regions are overspread with wickedness enough to raise the waters of another Deluge. Open and unpunished murder in a city's streets would be less guilty in its daily toleration than one such as this.

"There is not a father, by whose side, in his daily or his nightly walk, these creatures pass; there is not a mother among all the ranks of loving mothers in this land; there is no one risen from the state of childhood, who shall not be responsible in his or her degree for the enormity. There is not a country throughout the earth on which it will not bring a curse. There is no religion upon earth that it would not deny; there is no people upon earth it would not put to shame."

Poetry.

THE CLAIMS OF THE NEEDY.

BY MRS. E. S. CRAVEN GREEN.

"Suffer little children to come unto me, and forbid them not."

Yes, suffer them—the dust upon thy purple,
Oh, Island Queen of the far-surging sea,
Imperial Albion!—by the wayside scattered,
Though vile and noisome weeds they seem to be;
There is in each a germ of mighty power,
A soul to answer at the judgment hour.

Crime-soiled and travel-stained, forlorn and weary,
Poor, highway outcasts of the world's disdain,
The leprosy of nations—they inherit
Scorn, and neglect, and vice, and woe, and pain;
Yet snow-plumed seraphim, on pinions fleet,
Would gladly bear the *least* to Jesus' feet.

Oh, Christian mothers! England's honour'd matrons,
Whose hands free aid to the far heathen pour,
How long shall little children *be forbidden*
To tread, with naked feet, the sacred floor
Of those high temples where the SPIRIT moves,
Of Him who ever pleads and ever loves?

Many receive the bread of life eternal,
Thrown freely on the waters—but for *these*,
Their very rags have cast them out to perish.
And can we, may we, *dare* we, sit at ease,
While round us rises, ready for their share,
This fungous growth, whose harvest is despair?

Lo! some are gathered, rude and bare the temple,
Ragged, unkempt, and gaunt the worshippers;
But oh! how mighty the world-saving mission,
The human love, the holy zeal that stirs
These good Samaritans, whose aid Divine
Thus binds the stranger's wounds with oil and wine.

Aid them, then, tender mothers—ye have power;
Heirs of the gibbet and the jail they stand.
These worse than orphan little ones, whose portion,
For good or evil, waits the guiding hand!
From their young brows the brand of Cain remove,
And gather all into the fold of love!

From the Ladies' Needlework Penny Magazine.

Leeds, Nov., 1848.

Plans and Progress.

PRACTICAL SUGGESTIONS—The Work, and How to do it.

In the year 1846, the Committee of the Union issued an Occasional Paper, briefly explaining the origin and objects of Ragged Schools, together with a few simple directions for their opening and general management.

As many have found great assistance from these instructions, at the commencement of their efforts, and as we know of no failure in internal management where they have been strictly adhered to, we therefore consider the paper worthy of a place in the columns of the Magazine, with such alterations as have been deemed necessary.

We intend, in future numbers, to lay before our readers the history and operations of some of our most efficient Schools, from which real practical information may be elicited, superior to that which is theoretical and often useless.—

Ragged Schools seem to have arisen out of the very necessities of the case, (like the natural productions of the soil,) in various parts of London. The vast numbers of our juvenile population, especially those who are the children of depraved and vicious parents, who are growing up in the metropolis without any religious instruction or moral culture—whose appearance excludes them from a Sunday School—and whose situation debars them from receiving daily instruction, led various Christian and benevolent individuals to open schools in the lowest neighbourhoods, where such children could receive a simple knowledge of their duties as responsible beings, and as creatures born to live for ever.

It was thought, that if this neglected and thoughtless class could by kind treatment be brought under subordination, and removed from the streets, or from their usual vicious haunts, for even a few hours each week, a certain good would be effected; and if persons could be found to devote time to teach them to read the word of God, and to think of its saving truths, society must be something the better by it, and vice somewhat lessened. This has been tried and found successful. Their reformation has been found not altogether hopeless, for in several schools much good has been done, and many instances could be given of particular benefits, not only to the children themselves, but the whole family to which they belong. Many boys have been saved from crime, and many girls from ruin. Many of both sexes rescued from the downward path of vice and degradation, and placed in the way of honesty and virtue. In some schools, great improvement is already visible in the demeanour and appearance of the children. Industrial classes have been formed, where they are taught to repair their own clothes, and make

up new ones, which they purchase at a trifling cost. In some, provident funds have arisen, lending libraries have been established, clothes have been distributed, and many other blessings conferred upon them, to which they had previously been strangers.

The object of these schools is mainly to bring destitute neglected children and youths under some moral and religious influence—to draw out, if possible, the better feelings of the heart, and curb the low passions of our nature—to show the poorest of our fellow-creatures that some one thinks of them, some one cares for them, and that there are some who are anxious to do them good.

To fulfil our duties to one another, and also to God, it is necessary we should be taught what those duties are; but we allow thousands of our poor to grow up entirely ignorant of these; instead of introducing them to a school of morality and virtue, we leave them in schools of depravity and vice. For, be it remembered, every place is a school to a thinking being; the street is a school—the home is a school—if not for good, then assuredly for evil.

As far as the Union is concerned, it does not interfere in the particular management or internal government of the schools. If a school does not admit ragged, shoeless, dirty children—or if there are any doctrines taught which are not generally held to be essential amongst Evangelical Christians, then the Society will not assist or encourage such a school; but if a school is, after due inspection, found to be taking for its guide the simple truths of God's holy word, then the Union desires to assist it in every possible way, by advice as to management, supply of teachers, and also by a grant of money to assist in defraying expences, if required.

A few hints may be given to those who now carry on, or those who wish to begin such a work.

1.—Fix on the locality that most needs a school.

2.—Endeavour to get one or more good-sized rooms, easy of access, in that very locality. This class will not come to a school—the school must be taken to them.

3.—Endeavour next to interest some benevolent persons in that particular neighbourhood, so as to form a small committee to carry on the school; and, if possible, let this committee be more immediately connected with the minister of some particular church or chapel in the vicinity, so as to give it permanence and stability.

4.—Open a subscription to defray expences, and hold a public meeting in the neighbourhood for that object.

5.—Get as many male and female teachers as you can, or as may be required, to put down their names and addresses, and to promise to attend; *one regular teacher ought to be obtained for every six or eight children;* but when the teachers cannot attend regularly, then to double the number of teachers is a good plan, that they may attend alternately. Every teacher should consider himself or herself bound to attend, or if absent to send a suitable substitute.

6.—Next let the teachers choose a superintendent. If a paid teacher or superintendent can be afforded, it were better that he be under the

control of the committee; but that committee will occasionally be found to consist of the teachers.

7.—Let strong forms and desks be provided; and Bibles, Testaments, and other books. The 1st and 2nd class books, and the lesson books for adults, published by the Sunday School Union, are very useful elementary works.

8.—Let the neighbourhood be canvassed for a week or two for fit objects for the school, *i.e.*, children and youths who have no other opportunity of receiving instruction, and let the names be taken down of those who promise to attend.

9.—Let a day be fixed for opening the school, and let that be done in the most solemn and impressive way possible; an address being given on the subject by some one capable of addressing and interesting children. Let the admission be quite free—*but begin with a few, admitting more afterwards, as the first are brought under proper control. Bear in mind that without subordination little real good can be done.*

10.—If found necessary, have a policeman to attend at the door, that unruly boys or girls may at once be removed from the school or reduced to order.

11.—Expel those who will not behave properly after repeated admonitions, but admit and try them again on a future day if they promise amendment.

12.—Exact no fee, and use no corporal punishment; be as kind, forbearing, and affectionate as possible. In teaching, take the Scriptures as the ground-work, especially their practical portions, and make their grand and glorious truths as plain, simple, and interesting as possible. Such lessons to be followed by an address before the school is dismissed, *which should not last above ten or fifteen minutes.*

13.—Try to introduce singing by adopting some simple hymns or sacred songs, but do not attempt prayer, unless something like order and silence can be obtained.

14.—Let each teacher, if possible, visit his scholars occasionally, especially absentees, and endeavour to gain the good-will and co-operation of the parents or other friends (if any) of the children.

12.—Try and get the children to read and subscribe for books, and give some instruction in writing and accounts, if possible, on week-day evenings, as an encouragement to good behaviour.

16.—Endeavour to attach to the school a place for washing hands and face, and admit none who refuse to cleanse themselves.

17.—Give an annual treat of some kind, and let it be a reward for regular attendance and good behaviour.

18.—Do not forget to have meetings from time to time, of the committee and teachers, for consultation and united prayer, that God may bless the efforts thus made to benefit our poor brethren.

A PLEA FOR RAGGED SCHOOLS; or, PREVENTION BETTER THAN CURE. By the Rev. THOMAS GUTHRIE. *Eleventh Edition.* London: James Nisbet & Co.

MANY of our readers are already familiar with this pamphlet. The truth which the title embodies is now so universally acknowledged that it has become one of our common sayings. Here the rights of poverty, as well as its natural tendencies, are stated in a forcible and convincing manner; and it is clearly shown, that if we heed not their claims, if we attend not to their wants, if we protect not their subjects from the great evils of ignorance and vice, we shall have to pay well for our negligence. If we will not support the school, we *must* support the prison. If we will not take hold of the boy while his mind is capable of receiving good impressions, and give to him that judicious and Christian training which is likely to counteract the influence of those vicious habits to which he has been exposed, we shall have to support that boy under circumstances of shame and disgrace, and at a period of life when restraint, however forcibly applied, fails to effect the cure we so much desire.

As some of our readers may not have seen the pamphlet, we present them with the following forcible description of a state of things, which we are sorry to say is not confined to Edinburgh:—

"In a small, well-conditioned town, with the exception of some children basking on the pavement, and playing with the dogs that have gone over with them to enjoy the sunny side, between the hours of ten and one, you miss the Scripture picture of "boys and girls playing in the street." Not so in the Grass-market. On one side of this square, in two-thirds of the shops (for we have counted them) spirits are sold. The sheep are near the slaughter-house—the victims are in the neighbourhood of the altars. The mouth of almost every close is filled with loungers, worse than Neapolitan lazzaroni—bloated and brutal figures, ragged and wretched old men, bold and fierce-looking women, and many a half-clad mother, shivering in cold winter, her naked feet on the frozen pavement, a skeleton infant in her arms. On a summer day, when in the blessed sunshine and warm air, misery itself will sing; dashing in and out of these closes, careering over the open ground, engaged in their rude games, arrayed in flying drapery, here a leg out and there an arm, are crowds of children; their thin faces tell how ill they are fed; their fearful oaths tell how ill they are reared; and yet the merry laugh, and hearty shout, and screams of delight, as some unfortunate urchin, at leap-frog, measures his length upon the ground, also tell that God made childhood to be happy, and that in the buoyancy of youth even misery will forget itself.

"We get hold of one of these boys. Poor fellow! it is a bitter day; he has neither shoes nor stockings; his naked feet are red, swollen, cracked, ulcerated with the cold; a thin thread-worn jacket, with its gaping rents, is all that protects his breast; beneath his shaggy bush of hair he shows a face sharp with want, yet sharp also with intelligence beyond his years. That poor little fellow has learned to be already self-supporting. He has studied the arts—he is a master of imposture, lying, begging, stealing; and, small blame to him, but much to those who have neglected him, he had otherwise pined and perished. So soon as you have satisfied him that you are not connected with the police, you ask him, 'Where is your father?' Now, hear his story—and there are hundreds could tell a similar tale. 'Where is your father?' 'He is dead, sir.' 'Where is your mother?' 'Dead, too.' 'Where do

you stay?' 'Sister and I, and my little brother, live with granny.'* 'What is she?' 'She is a widow woman.' 'What does she do?' 'Sells sticks, sir.' 'And can she keep you all?' 'No.' 'Then how do you live?' 'Go about and get bits of meat, sell matches, and sometimes get a trifle from the carriers for running an errand.' 'Do you go to school?' 'No, never was at school; attended sometimes a Sabbath-school, but have not been there for a long time.' 'Do you go to church?' 'Never was in a church.' 'Do you know who made you?' 'Yes, God made me.' 'Do you say your prayers?' 'Yes, mother taught me a prayer before she died; and I say it to granny afore I lie down.' 'Have you a bed?' 'Some straw, sir."

* * * * *

"How many there are in more hopeless circumstances still I never knew, till I had gone to see one of the saddest sights a man could look on. The Night Asylum was not then established; the houseless, the inhabitants of the stair-foots—those, like the five boys lately sent to prison, who had no home but an empty cellar in Shakspeare Square—found, at the time when they sought it, or dared to seek it, a shelter in the Police Office. I had often heard of the misery it presented; and, detained at a meeting till past midnight, I went with one of my elders, who was a commissioner of police, to visit the scene. In a room, the walls of which were hung with bunches of skeleton keys, the dark-lanterns of the thief, and other instruments of housebreaking, sat the lieutenant of the watch, who, when he saw me at that untimely hour, handed in by an officer and one of the commissioners, looked surprise itself. Having satisfied him that there was no misdemeanour, we proceeded, under the charge of an intelligent officer, to visit the wards.

"Our purpose is not to describe the strangest, saddest collection of human misery I ever saw, but to observe that there were not a few children, who, having no home on earth, had sought and found a shelter there for the night. 'They had not where to lay their head.' Turned adrift in the morning, and subsisting as they best could during the day, this wreck of society, like the wreck of the sea-shore, came drifting in again at evening-tide. I remember looking down, after visiting a number of wards and cells, from the gallery on an open space, where five or six human beings lay on the pavement buried in slumber; and right opposite the stove, with its ruddy light shining full on his face, lay a poor child, who attracted my special attention. He was miserably clad—he seemed about eight years old—he had the sweetest face I ever saw; his bed was the stone pavement—his pillow a brick; and as he lay calm in sleep, forgetful of all his sorrows, he looked a picture of injured innocence. His story, which I learned from the officer, was a sad one, but such a one as too many could tell. He had neither father nor mother, brother nor friend, in the wide world—his only friends were the police—his only home their office. How he lived they did not know; but, sent away in the morning, he often returned. The floor of a ward, the stone by the stove, was a better bed than a stair-foot. I could not get that boy out of my head or heart for days and nights together. I have often regretted that some effort was not made to save him. Some six or seven years are now by and gone; and before now, launched on the sea of human passion, and exposed to a thousand temptations, he has too probably become a melancholy wreck. What else could any man who believes in the depravity of human nature, and knows the dangers of the world, expect him to become? These neglected children, whom we have left in ignorance, and starved into crime, must grow up into criminals—the pest, the shame, the burden, the punishment of society; and in the increasing expenses of public charities, workhouses, poor-rates, prisons, police officers, and superior officers of justice, what do we see, but the judgments of a righteous God, and hear, but the echo of these solemn words: 'Be sure your sin will find you out?'"

* Grandmother.

We need not remind our readers that such scenes as the above may be seen any day in our St. Giles's, Field Lane, Golden Lane, or Westminster. Your own acquaintance with the destitute parts of the city or town in which you reside—your own knowledge of the abodes of degradation and vice, qualify you to judge whether the above has not *many* counterparts.

Mr. Guthrie next adverts to the cure which he would propose for such a state of matters, and in stating it he shows that, while prevention is better than cure, both are *best*, as both are needed. He says:—

"Is any one so ignorant of human nature as to suppose that, offered nothing but learning, these destitute children may be brought to school by the mere power of moral suasion? I would like to know how many of the well-fed, well-clothed, well-disciplined children, who crowd our schools, would prefer the school-room to the play-ground, unless their parents compelled their attendance; but then, it may be answered, try the power of moral suasion on the parents. Now, we put it to any reasonable man, if it be not true that, to expect an abandoned drunken ruffian—a miserable, ignorant, poverty-struck widow, whose powers, both of body and mind, grief and want have paralyzed—those who themselves are strangers to the benefits of education—who are living without God and without hope in the world—who are partly dependent for their own stinted subsistence, and, in too many instances, the feeding of their vices, on the fruits of their children's plunder or begging—we ask, if to expect that such will compel their hungry children to attend a school, is not seeking for grapes on thorns, or figs on thistles?"

Again, he says,

"There is another alternative; and it is that we advocate. Remove the obstruction which stands between the poor child and the schoolmaster and the Bible—roll away the stone that lies between the living and the dead; and since he cannot attend your school unless he starves, give him food; feed him, in order to educate him; let it be food of the plainest, cheapest kind, but by that food open his way to school; by that powerful magnet to a hungry child, draw him to it."

These extracts, which are but a few specimens of this pamphlet, show that it is eminently practical in its bearings and earnest in its tone; the language used, and the illustrations that are given to convey the author's thoughts, leave an impression on the mind, that if we did more to make men honest, we should have to pay less to support thieves.

We are glad to find that a "Second Plea," by Mr. Guthrie, is just published, to which we shall refer in a future number.

RELIGIOUS EDUCATION.

In whatever form education is presented, we hold to religion being the basis, and without which we expect no satisfactory result. Mere intellectual education, without religious culture, would be merely to put sharp instruments in the hands of madmen, and to render criminals more acute and refined in villany. The affections of the heart, as well as the functions of the head, must receive their share of cultivation. We have no way of reaching the heart but through Divine influence on religious teaching. To mere secular education we say, "Here, indeed, is the wood and the fire, but where is the lamb for a burnt-offering?" Religion, pure and undefiled, can alone sweeten the bitter waters of vice, and regenerate mankind.—*Juvenile Delinquency, its Causes and Cure.*

Intelligence.

PALACE-YARD RAGGED SCHOOLS, LAMBETH.

The Annual Meeting of these Schools was held at the Horns Tavern, Kennington, on Thursday evening, December 7th, 1848, the Right Hon. Lord Ashley in the chair. The attendance was large and respectable, notwithstanding the unfavourable state of the weather. The meeting was opened with prayer by the Rev. Charles Kemble.

The Chairman then observed, they had met to celebrate the anniversary of one of the most useful schools that had yet been established in forgotten and destitute localities. In speaking of the importance of these schools, he observed, that it was by the classes these schools aimed to benefit that two-thirds of the crime of the Metropolis was committed. Those who were experienced in these matters knew that a person who had pursued a course of honest industry for twenty years rarely departed from it; and, on the contrary, when twenty years had been spent in the pursuit of vice, it was very rarely that reformation was effected. It was their object, therefore, to seize on these youths before they had attained such a rigidity in crime that reformation was almost impossible. Much juvenile delinquency arose from the want of wholesome occupation. It was the object of these schools, in their industrial classes, to impart such habits of steady application as should be of eminent service to them in every walk of life. He alluded to the peculiar suitability of the London lads for emigrants, on account of their quickness, intelligence, and ready adaptation to all circumstances. He quoted the opinion of Mrs. Chisholm to confirm this statement. He then called upon the Secretary to read the Report.

Mr. F. Doulton then read the Report, which was of a very cheering character. The schools were steadily increasing in efficiency and numbers. During the summer of 1845, the average attendance was 70; during the winter of the same year, 120; during the last two months, it had been upwards of 500. This referred to the Sabbath Evening School. In 1847, they had established a free school for girls, the average attendance of which was 255. There was a small library in connection with the school, for the use of which the children paid one farthing per week. They had established a reward fund for the purpose of providing various articles of clothing, etc., to those children who behaved well, and remained long in the school. After several instances of usefulness had been detailed, the financial statement was read, which showed a balance due to the Treasurer of £16. 12*s.* 9½*d.*

The Rev. Charles Kemble moved the adoption of the Report. He remarked, that it was written in the Old Scriptures that "righteousness exalteth a nation, but sin is a reproach to any people." Was it not, then, a reproach to this land, that so much wretchedness, ignorance, and crime, should exist in our cities, almost unknown and uncared for. A vast number of these poor children were vibrating between the parish workhouse and the county gaol. The plea that was so often raised in excuse for this neglect, was that of the first criminal, of the first murderer, "Am I my brother's keeper?" In supporting these schools they were fulfilling the injunction of our Saviour, "Go out into the highways and hedges." He felt that such an institution must commend itself to all; and concluded by cordially moving the Resolution.

Edward Corderoy, Esq., seconded the Resolution. He remarked, that many battles had been fought on the subject of education during the last few years, yet none had seemed to consider these poor destitute ones. He related an anecdote of a school where that passage of Scripture, "Like as a father pitieth his children, so the Lord pitieth them that fear him," had been brought before the children, when one lad turned to his fellow, saying, "Jack, my father bangs me." This was the best idea that many of these poor children had of a parent's care. It was our duty, then, to supply the place of parents to these poor outcasts, remembering there is "joy in heaven over one sinner that repenteth."

The Rev. J. Aldis moved the next Resolution, to the effect that there were, in Lambeth and other districts of the metropolis, many youths, of both sexes, who, through neglect, destitution, etc., were deprived of the ordinary means of education; and, unless specially provided for, must grow up in a fearful state of ignorance and crime. He remarked, that some asked how it was we were so anxious about these dregs of society? Why, it was just because they were the dregs of society that they had our sympathy. In the parables of our Lord, we learned that it was the lost coin, and the lost sheep, that were the objects of especial consideration and regard; and wherever we could find the most fallen—wherever sin had done its worst—there was scope for their mission. He had great pleasure in moving the Resolution.

D. W. Wire, Esq., seconded the Resolution. He observed, that he thought there never was any great or national evil fairly brought before Englishmen, and felt and understood by them, but it was extirpated. There was one fact which he wished to see fairly impressed on the minds of the public; it was, that of all things that existed in this country *crime was the dearest*. Let that fact be clearly understood by all, that we paid, and paid very dearly, for the ignorance and neglect of the lowest portion of the population; that the crime of this country cost £9,000,000 per annum to punish and to keep it in order! If £1,000,000 had been placed at the disposal of such Institutions as this, for honest efforts in education, how much crime would have been prevented—how much done towards raising this country to the high position of an example for other nations. If all other considerations failed to secure public support, let them know that it affected their pockets, and he thought they would be stirred up to activity by that. And whilst crime was the dearest thing, education, religious education, was the cheapest. There was the fact recorded in the Report, that 17,000 children had passed through these schools in two years, the entire expense being under £300. 1,700 children had been taken up, brought into habits necessary to constitute them good subjects; and these again reacting on their families, for less than £300! (Cheers.) Whilst crime, then, was the dearest, religion was the cheapest thing a man could enjoy. It was given free as air by Him whose nature was infinite love. Might that love animate the people of this country, until they aroused themselves as one man to engage in a crusade, not such as their fathers engaged in, but to extirpate vice, ignorance, and destitution from these neglected classes, and bring them under the sanctifying influences of the religion of Christ! (Applause.) The Resolution being passed, a collection was made by some of the boys connected with the school.

C. Pearson, Esq., M.P., moved the next Resolution, to the effect that Ragged Schools being designed for the lowest classes, were adapted to their wants, and that their success called for increased exertion. He expressed his entire concurrence in all the sentiments that had been already so eloquently delivered.

Mr. Wm. Locke, Honorary Secretary to the Ragged School Union, seconded the Resolution, in some interesting and practical remarks. He related the history and formation of the Ragged School Union, and detailed instances of its usefulness and efficiency, and of Ragged Schools generally, not only in London, but in various other large towns. He stated that, during the last few years, from 1838 to 1845, although crime had been on the increase to the extent of nineteen per cent. on all ages, yet in persons under eighteen years of age there had been a decrease of nineteen per cent.; this he attributed very much to the operations of Ragged Schools, and similar institutions. He cordially seconded the Resolution.

Rev. W. Leask supported the Resolution. He thought there was something peculiarly analogous to the genius of Christianity in these schools, since their mission was, in a literal sense, to "seek and to save that which was lost." The Resolution was carried unanimously.

H. Christie, Esq., moved a vote of thanks to Lord Ashley, for his able conduct in the chair, which was seconded by H. R. Ellington, Esq., and carried by acclamation. His Lordship having thanked the audience, read two letters that had just been put into his hand, from two girls who had been connected with this school, and had been accepted by the Emigration Commissioners as fit candidates for the free passage and outfit to Australia, accorded to a number of ragged scholars by Government. The

letters were thanking his Lordship for the part he had taken in inducing Government to make this grant. He expressed himself much gratified by such epistles, and hoped to continue his correspondence with these poor girls. The Doxology being sung, the meeting separated.

UNION MEWS RAGGED SCHOOL, UNION STREET, OXFORD STREET.

THE Fifth Annual Meeting of this School was held at the Hanover Square Rooms, on the evening of Tuesday, Dec. 12th, 1848, B. B. Cabbell, Esq., M.P., in the chair. The attendance was numerous and respectable.

A very interesting Report was read by the Secretary. It stated, that during the past year the attendance had greatly exceeded that of former years. The Schools were open on Sunday evenings, from six to eight o'clock, for religious instruction, and on week-day evenings, from seven to nine, for instruction in reading, writing, and arithmetic. An Industrial Class had been formed for girls on week-day evenings; a Bible Class, also, had been formed for girls. The number of children having passed through the school during the year was 501 boys and 247 girls. The number then on the books was 221 boys and 158 girls; whilst the average attendance was but fifty-eight boys and forty-one girls on Sundays, and on week-day evenings thirty-three boys and thirty-six girls. The attendance, however, was in winter much larger. Having detailed some instances of usefulness, the Report acknowledged with thanks the liberality of various individuals, also a grant of £20 from the Ragged School Union.

The financial statement showed a balance due to the Treasurer of £42. 0s. 1d.

The Chairman then, in some brief remarks, congratulated the Committee on the very interesting Report they had presented.

The Rev. Dr. Burns moved the adoption of the Report. He remarked, that we lived in momentous times, in times of much change, but he knew of no change so great as had taken place during the last quarter of a century on the subject of education. There was a time when the classes for whom these schools were intended were thought to be too low—too deeply sunk to be restored. They were never thought secure unless in prison; they were contemplated as beyond the pale of consideration, and left to go with fearful rapidity to eternal ruin. But a better day had dawned on the world, and we had found that there were none so vicious but they might be reclaimed; none sunk so low but they might be brought into the pathway of peace; and no society had so completely proved this as the Ragged School Union had done. He recognized in the dirtiest and most degraded of these children a relative, and if he neglected that child, he stamped infamy on his own species. Nothing was more easy than to despise this class. But let them suppose the circumstances changed—let them suppose that they had been born in some of these holes, where the first sentences that reached their ears were those of pollution; that their eyes had beheld nothing but scenes of vice, at a time when the heart was like wax to receive impressions—like marble to retain them; left entirely without moral or mental culture; and how few would differ from these ragged classes. It was high time there should be a better day; that those who professed to be the salt of the earth should diffuse their savour. These classes belonged to society, and had a mighty influence in promoting its welfare or deteriorating its character. It was in the world we live in as in the solar system—there was a centrifugal and a centripetal force in operation. There was evil or sin, the centrifugal force, and that force was brought to bear on great masses of human beings, who were thrown off from light and salvation. Until lately, we had entertained the idea that they must be left to this force, to be borne away from the Sun of righteousness, and there seemed no hope of redeeming them. He blessed God we had found the means of bringing them under the influence of the centripetal force. The prevention was vastly better than cure. A child could be educated in one of these schools he believed for five or six years for about £7, whereas it would cost at least £50 for a policeman to watch him during that time. He had little idea of the reforming power of policemen, jails, etc. Much better it was to spend the money in preventing by education, than in policemen, magistrates, prisons, transport ships, and penal colonies, and ruin the child after all. It was much easier as well as safer to pre-

vent crime. The grand principle of this Society was, that there was no class so low, so degraded, but it might be brought under the centripetal influence of the Sun of righteousness, and ultimately become a jewel in the crown of the Redeemer, who tasted death for every man. He hoped that next year, instead of the Treasurer wanting a balance of £40, he would have £40 in hand.

The Rev. R. Redpath seconded the Resolution. He thought that one-half of the crime of the present day resulted from the pressure of external circumstances. To prevent crime, we must not only restrain evil but do good. There never was a time when there were so many facilities for doing good as at present, and when greater opportunities were given. They were not to grow slack even if their efforts were not appreciated, but arouse themselves to greater exertions. He had pleasure in seconding the adoption of the Report.

Joseph Payne, Esq., in a very humorous speech, moved the second Resolution, to the effect that the Meeting appreciated the value and necessity of Ragged Schools, as peculiarly adapted to elevate the very lowest class of society, and pledged itself to further exertion.

Mr. Reynolds, in a practical speech, seconded the Resolution. He urged upon all the necessity of making some effort on behalf of Ragged Schools. They were to give their time, their prayers, and their money.

Dr. Beaumont moved the next Resolution, to the effect that this Meeting gratefully acknowledged the success with which God had blessed their efforts during the past year, and trusted that the appeal then made for additional funds and teachers would be cordially responded to. He thought this Institution spoke to our deepest sympathies There was an old proverb which said, "If we go to those who need us, we should go to those who need us most;" and this Institution was intended for the very lowest and most degraded forms of human nature. If we wished to preserve ourselves free from all moral fungous growths, we should ever keep ourselves active in deeds of benevolence. They were to look at the widow in the parable, how carefully she swept the house and sought for the lost coin. Ragged Schools were sweeping the house, and searching for the lost ones of society. Men would disembowel a mountain for precious metal, and think themselves well repaid if they found a few pieces of shining ore, no matter how much encrusted with baser metal. Let them go, then, amongst these lowest classes in search of mind, and even amongst the most wretched they would find minds of such infinite value as could not be conceived by finite mind, nor described by finite tongue. If we did not endeavour to elevate these classes, we, ourselves, would be contaminated, for all society must more or less feel its baneful influence, and self-preservation called us to the work. This was a home charity, and, therefore, had the nearest possible claim upon us.

The Rev. Mr. Rogers seconded the Resolution, which was put to the Meeting, and passed unanimously.

A vote of thanks to the Chairman was moved by Mr. Wm. Locke, and seconded by Mr. Jas. Locke, and carried unanimously.

Mr. Cabbell having briefly acknowledged the honour, the Doxology was sung, and the Meeting separated.